2: Ray E-5 (1928-1930) 1932 Southeast Salish Sanpoil

for the old man was not always a relative and was, of course, still living. Nor was it the same as receiving spirit-ghost power. In this instance the seeker obtained true spirit power (sumi'x^{w}) which was relinquished by the old man. Spirit-ghost power (paɬa'ɬut) was distinctly different and existent only after the death of a person with spirit power.[1] 787

Vigils were never kept after the attainment of puberty. A successful quest was impossible subsequent to that time. The only kind of power that longer could be hoped for was spirit-ghost power. It is doubtful that an individual without spirit power of any kind would attempt to keep spirit-ghost power, with the danger involved, even though it came to him.[2]

Spirits did not occupy definite localities but roamed about the whole country. This made it impossible to predict where a spirit was most apt to be found at any definite time. Therefore the places where vision seekers were sent were selected more or less at random. There were a few favorite places. Some spot on the Columbia river was often selected. Many of the higher mountains in the Sanpoil range were frequently the scenes of quests. One of these, called snkwa"lkntən, "fire place at top," had a cleared spot at the top and boulders arranged for the stick game type of quest. Burke sought a spirit on Mica mountain. Children were not sent to the lakes where dangerous beings dwelt. These were not spirits and did not function as guardians.[3] 776 787

The results of a quest, as stated above, were not disclosed. Soon after the vision the whole experience was completely "forgotten." Informants insisted strongly on this point. The visionary, they claimed, was powerless to recall any details of the incident until he was again visited by his spirit. This did not occur until many years later, usually when the person reached twenty-five or thirty years of age. This repression for many years explains many aspects of the guardian spirit complex. By the time the spirit returned the individual had more or less definitely found his place in the community. His talents were known to himself and to others, and his character likewise. The type of activity which was to predominate in his life was usually fixed. Now none of these factors could have been determined by the person's guardian spirit experiences for they had not even been thought of since puberty. When recalled after this period of enforced forgetting the details of the experiences would naturally, without conscious falsification, be reconstructed to fit the situation in which the individual found himself established. The true situation was probably this: the spirit or spirits did not return (were not recalled) until the person was firmly established in life. 776 885

The return of one's spirit caused him to fall ill. The illness was called kutskɛ'lamɬásumix^{w}, "spirit sickness." It came upon one gradually, usually in the early winter. It was described as a feeling of lonesomeness and despondency. A shaman was the only person who could relieve one of such illness. The patient usually knew the cause of his sickness but he did not disclose this to anyone else. When the shaman was called he began by making a diagnosis in the usual fashion. 753 756 776

[1] See pages 173 f.
[2] Cf. page 175.
[3] See page 176.

THE INDIVIDUAL LIFE CYCLE

By MAY MANDELBAUM

THE LIFE CYCLE

851 A baby born among the Sinkaietk had no
852 real social position. His mother remained in seclusion in the special lodge in which she had given birth to him, and none but women touched him. After some days he was brought forth to be welcomed and blessed by the community, represented on this occasion by a small group of the old people. Then, strapped on his cradle board, he accompanied his mother as she resumed her routine tasks. Not until he was a year or more old was he
[553] given real social status. Then a feast was held in his honor and he was given one of the family ancestral names.

855 For a few years his life was very easy. He was trained to keep out of danger, and to respond politely to adults and their requests, but he had no responsibilities and few duties, and was free to spend most of his time in play with the other children of the village.

857 As he grew older he was made to assume
861 further duties, and a somewhat more formal education was begun. The boy learned to hunt and to fight; the girl assisted in root-digging and berry-picking. In the evening the children heard the folk tales, and the moral lectures given particularly for them by the old people. From the major part of
[881] the religious life they were definitely excluded until the series of rites which took place at puberty.

883 After puberty, childish pursuits abandoned, the adolescent spent his time learn-
885 ing techniques and preparing to take on adult functions. After some years spent thus
[591] it was time for marriage, which was rather unceremonious. Then the couple went to live at either parental home. Life continued in much the same fashion as before, the boy sharing the masculine pursuits of the group,
[843] the girl busy with food-getting and cooking. The wife's pregnancy placed herself and her husband under many restrictions and tabus for the sake of the child, but a short time after its birth the old routine was reestablished.

554 When "powers" for special aptitudes came back to the adult at the winter dance, social differentiation for the individual really began. This brought about some differences in position, which meant, however, only purely individual prestige.

888 With increasing age came change in po-
761 sition, less active roles being played by the elders. Finally came desertion or loss of the spirit guardian, and with it, death.

572 me and I will give you things." They would
431 agree to exchange presents and hospitality as long as they lived.

One of them might go to visit his partner with some horses. When he got ready to leave the other would pick out some fine horses and give them to him. Each would insist on the worthlessness of the things he was giving. They all tried to return more than they were given.

[426] A man would have a "giving-partner" in his own tribe very seldom, because men in the same tribe are friends anyway and borrow each other's goods or horses freely. Men thus borrowing each other's belongings modestly refrained from taking the best.

They did not ostentatiously give their return presents, but would simply lay down the return gift, without saying, "Here, I am returning your gift." A man would try to make a return of a little better value than what he had received, and the recipient, seeing this, would sometimes give something extra, commenting on his generosity.

A pair of gift-exchanging friends called one another sinūqōĭhwĭtstūē'h, "giving-partner" (-tūē'h, reciprocal). A partner is stōq!ūē; a gift chwĭtsx.

There was no gift-giving to ruin the recipient's reputation through his inability to return a larger gift, as in a Coast potlatch.

484 Among many groups the men had regular
572 partners with whom they preferred to trade
439 when they went on long trips.[1] Large groups often went, and the women went along, for they were useful for carrying and the care of the food. Much of the produce exchanged was actually the property of the women, who did their own trading while the men occupied themselves in gambling. Teit says that there were families which undertook these trips regularly, while others went only occasionally. Young men, however, often went along merely for adventure."[1] Trading visits were one of the great opportunities, like the salmon fishing and some of the winter
[527] dances, for the coming together of large
[584] crowds of people, so that the young people had a chance to meet. Marriages were frequently contracted at this time.

885 By the time that full middle life was
554 reached, social recognition of individual differences was achieved. Differentiation in position and function meant rather specialized activities on the part of some of the people. Shamans of various sorts, who had more potent supernatural blessings than the rest of the community; headmen of village groups and executive officials, chosen for their prestige and personality, as well

[1] [For footnote, see p. 126 (A), category 116. -- Analyst]

their supernatural favors; chiefs, holding position largely because of birth; all spent some part of their time in activities not participated in to the same extent or in the same manner by the rest of the group. However, specialization was never so extreme as to exempt these individuals from the ordinary economic pursuits of the group, and still less from the social and religious activities. 885 554

It was known that women sometimes died at menopause. 886

Insanity was said to have been very rare. All those Mrs. Louie could recall were half-breeds. Cecile also cited a few cases: a young Wenatchi girl, and a local girl who was sent to an asylum recently because she "wanted power too much." A case of years ago was that of a woman who was badly frightened at the time of the earthquake (about seventy-five years ago?). She took off all her clothes and ran away. She was found naked, frozen to death in the snow. 158

Some data on suicide was obtained from Johnnie Louie which may be added here. The pattern for suicide seems to be by hanging. No one was ever hung for punishment. Suicide was rare among men, but common enough among girls. For instance, if a girl was angry she might kill herself, or if a wife was beaten on unfounded suspicion of adultery she might hang herself. If a girl got a reputation as loose, her father might whip her; she, feeling hurt, might kill herself. A child who suggests something important to its parents, which the latter refuse, has good cause to kill himself for shame. Thus, sixty years ago a man was sent by the priests to convert his family. His father disagreeing, the son shot himself through the mouth. Cecile Brooks said that suicides were more frequent in early days than at present. Women particularly were given to it on such provocation as a parental scolding, a disagreement over bethrothal, or the like. They would hang themselves with a pack rope. Men also killed themselves, for example, because of jealousy. "They rigged up some sort of arrangement by which they could release an arrow with their toes." 762

DEATH AND BURIAL

As soon at it was known that a death had taken place, relatives and friends came to the house to wail. Those too far away to come gathered to mourn where they were. A night was spent mourning over the body. Relatives, or unrelated old men, prepared the corpse for burial. In each locality there seems to have been one old man who customarily performed this task, assisted by another he might choose. The corpse was washed, dressed in fresh (?) clothes, and bound in a flexed position, with knees to chest, hands and feet crossed. It was never painted, unlike the Nez Percé and Colville. The braids 764

25 Curtis, North American Indian, VII, 76.

P.127(A)